

(14)

A
NOBLE PEER
VINDICATED

FROM

The Vile and Flagitious Aspersions contain'd
in a DEDICATION,

AND OUR

Excellent Constitution Asserted,
AGAINST THE

Slavish POSITIONS

Broach'd in a *French* Libel, lately published,

ENTITLED

MEPHIBOSETH

Or the CHARACTER of a

GOOD SUBJECT.



A SERMON on 2 Sam. Chap. xix. v. 30. Preach'd on the
5th. of January 1723-4 on the return of the King of
GREAT BRITAIN, into his Kingdom and Palace: De-
dicated to the Duke of *** By J. ARMAND DUBOUR-
DIEU, Minister of the SAVOY.

In a Letter to the Rt. Hon. the E. of
P. and M. By D. F. R.

L O N D O N,

Printed and sold by A. MOORE, near *Paul's* Church-
Yard, and the Bookfellers in *London* and *Westminster*.

Price 6 d.

NOBLE PEER

VINDICATED

FROM

The Vile and Hypocritical Accusations
of the

AND OUR

Excellent Constitution Affected,

AGAINST THE

SHAM POSITIONS

Which have been lately published,

BY

MARY ABRAHAM

OF THE CHARACTER OF A

GOOD SUBJECT.

A General and Particular Account of the
Life and Character of the late King
George the Third, as published by the
Rev. Mr. [Name] in the Year 1763.
[Name] and the Society.

In a Letter to the Rev. Mr. [Name]
[Name] and Mr. [Name]

LONDON

Printed by [Name] at the [Name] in [Name]
[Name] and [Name] in [Name]

T O T H E
Right HONOURABLE,
The E. of *P. and M.*

My L O R D,

YOUR Lordship, and your noble Relations, have ever been so great Benefactors to the *French* Refugees, and, upon all occasions, have so generously and so warmly espoused their Interests in Parliament, That you cannot without the utmost Indignation, cast your Eyes upon a *French* Libel lately publish'd, and publickly sold in WESMINSTER-HALL, entitled MEPHIBOSETH, or, THE CHARACTER OF A GOOD SUBJECT, *A Sermon preach'd by J. Armand Dubourdieu, Minister of the Savoy, &c.* The Dedication, prefix'd to this piece of *French* Pulpit Oratory, is as follows.

To

TO THE
Right HONOURABLE
The E. of P. and M.

MY LORD,

YOUR LORDSHIP and your
Honour have been
to great satisfaction to the
nights and upon all occasions have
to generously and to warmly
together in the most
you cannot without the most
generous cast your eyes upon a
newly published pamphlet, and
publicly in the
HALL, entitled MEMOIRS
OF THE CHAIRMAN OF A
GOOD SUBJECT, A sermon preached
by J. Ainslie, D.D. and Minister of
the Savoy, &c. The Dedication pre-
fixed to the piece of words I beg
to present is as follows.

To

TO THE
DUKE of ***.

*Free-Mason, False-Stamp Briton, Weekly
Writer, Freeman of the City of
London, Livery Man of the Wax-
Chandlers Company, &c.*

MY LORD,

‘ **T**IS not principally to your Grace,
‘ but rather to the Memory of your
‘ EXCELLENT GRANDFATHER, and of
‘ your ILLUSTRIOUS FATHER, I dedicate
‘ a Discourse design’d to delineate the Cha-
‘ racter of a GOOD-SUBJECT.

‘ Those two Great Men, to the last Mo-
‘ ment of their Lives, have maintain’d
‘ that fair Character, and made it conspi-
‘ cuous by their bright Examples. And I
‘ freely own, ’tis the perfect Pattern they
‘ have given of it in their Conduct, has
‘ dictated and animated my Thoughts,
‘ and that I only trace out the History of
‘ their Lives into Precepts and Reflec-
‘ tions.

‘ I shall not, My Lord, go about to com-
‘ pare your Grace to those two Heroes,
‘ because you seem to look upon them be-
‘ low your Imitation; and pretend to be
‘ Superior to them in Merit, as well as in
‘ Title and Honour. Not to say, that from
‘ such a Parallel there should result a Con-
‘ traste, disadvantageous to a Lord whose
‘ Name and Blood I reverence. The Sa-
‘ tisfaction

2 DEDICATION.

‘tisfaction I find in revolving in my Mind
 the Bright Actions of them who have
 signalized themselves by their Love to
 their Country, engages me lightly to
 touch over their Elogy.

‘ Your Grandfather loved his COUNTRY
 as well as his RELIGION. He was at once
 a PIOUS, and a STATES-Man. And by an
 uncommon Harmony, he united in his
 own Person, the Good Protestant with the
 Consummate Politician. Parsimonious for Vice,
 he was Prodigal for Virtue; and he never
 deny’d his Fortune, either to the Necessi-
 ties of his Country, or the Wants of the
 Indigent.

‘ Your Father trod in the Steps of his:
 Their Souls and their Hearts might have
 been said to have been cast in the same
 Mould: And a Man intoxicated with ju-
 dicial Astrology would have sworn, They
 were born under the same Constellation,
 and would have apply’d to them these two
 fine Lines of Persius.

*Non equidem hoc dubites, amborum fœdere certo,
 Consentire Diis, & ab uno Sidere duci.*

‘ But the more Active Son was engaged,
 in a Multiplicity of greater and most ar-
 duous Affairs, which he manag’d with
 Marvellous Dexterity; he drew, from all
 Sides, the Attention of the Great ones,
 and of the People, upon his Person and
 Conduct: He was, by Turns, both the
 Oracle, and Wonder of both Houses of
 Parliament: His Laconick Eloquence which,
 consisted in Repartees quick as Lightning,
 and forcible as Thunder, silenc’d the boldest
 Champions of the contrary Party; and
 his bright and nervous Turns made grea-
 ter Impression than those STUDY’D HAR-
 RANGUES WHICH IMITATE THE SECOND

PHILIPICK

D E D I C A T I O N. 3

PHILLIPICK of Tully only in their Prolix-
ity.

Great Britain is, in some measure, oblig'd
to that Heroe for the Success of four E-
vents which shall convey the Fragrancy
of his Name and Memory to the latest
Posterity. First he appear'd with Eclat,
and acted a noble Part in that Fortunate
Revolution which laid the foundation of
our present Felicity. Secondly, he con-
tributed, as much as any Lord in his
time, to the happy Settlement of the
Protestant Succession. Thirdly, he cemented
that Settlement by the Union of England
and Scotland, of which he was one of the
Principal Managers; and Fourthly, during
his Government of Ireland, he caus'd ex-
cellent Laws to be enacted, to stem the
Progress and prevent the Growth of Po-
ttery.

What would so illustrious a Lord, so
zealous for the Publick Good and for the
present Settlement, say, if he knew that
he, who, of all Mortals, must be the dea-
rest to him, by a Second marriage infi-
nitely more unsuitable, and more afflict-
ing, than that which shorten'd his Days,
had espous'd the Passion to which he was a
mortal Enemy?

My LORD, after having consider'd the
Characters of those two Great Men, your
Grace will agree, that if they were at
present among us, they wou'd not have
turn'd their Backs to the nest of Kings:
To a Monarch who is the FIRST SLAVE *

* *Digna vox est Majestate regnantis subditum se Legibus pro-
fiteri.* This is a Saying of Justinian; conformably to
which K. Henry IV. of France used to say, That in
order to rule well, a King must forbear doing all he can do.
This is the Character of our Monarch: And must not a
Man be lost to all manner of Shame, who abuses such a
King?

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to those Laws of which he is the Protector
 and Father ; and that, on the contrary,
 they would be ready to spill their *Blood* to
 support his Throne, but would not waste
 one drop of their *Ink*, to blacken his Ad-
 ministration by scandalous Libels ; nor
 prostitute their Tongues and Pens to ju-
 stify the Enemies of the State, after and
 against the Judgment of the State itself.

They would not by *Invectives in Print*,
 have distain'd the Candour and Innocence
 of those venerable *Prelates* who gave their
 Suffrages against a Brother unworthy of
 being so : Nor sacrificed, by horrid Im-
 putations, the Reputation of so many Fa-
 thers of the Church, who revive to us the
 Images of those of the Primitive Ages, to
 that of a MITRED CATILINE ; who by
 means of Perjury and Perfidiousness had
 determin'd once more to render the Crown
 of this Kingdom Dependent and Tribu-
 tary to the *Roman Pontif*.

They wou'd not *Mastiff-Curr* like have
 worried a Ministry which has three times
 sav'd the Nation : *First*, by SUPPRESSING
 THE REBELLION ; *secondly* by restoring Pub-
 lick Credit, after it had been lost thro' the
 Revolutions of a Mischievous Company ;
Thirdly, by DEFEATING the last Conspiracy,
 and by Bringing a few of the Conspira-
 tors to Punishment. They would, on
 the contrary, have applauded their Schemes
 and Measures ; rejoyc'd at their Success,
 and concurred with all good *Englishmen*,
 in heaping on the TOWNSHENDS and
 WALPOLES, the Honours due to the PRE-
 SERVERS of the State, and DELIVERERS
 of their Country.

But I fatigue your Grace too long with
 the Elogies of those to whom you seem
 to be asham'd to owe your Birth ; and
 who, where they alive, wou'd bless them-
 selves

DEDICATION. 5

selves, if they could have room to think
 you were not descended from them: I
 wish I might be permitted to follow the
 Rules of Dedicatory Epistles by height-
 ning their Characters by a third Example
 drawn from their own Blood; and I am
 truly mortify'd to see that the *Panegyrick* of
 their Family is forc'd to stop short with
 them, and cannot proceed to your Grace.
 Certain Passages of *Juvenal* wou'd come
 very pat in this Place, but as you are ex-
 tremely well vers'd in Satyrick Poets,
 from whence you draw the Juice that
 feeds your Stile, I leave the Application
 to yourself.

I conclude, My LORD, with acknow-
 ledging you have receiv'd from Nature
 excellent and rare Talents, which you
 might render usefull both to Church and
 State, if you would direct them to the
 Advancement of the Good of the King-
 dom and the Protestant Religion. In
 this view remember this *Latin Verse*,

Ut bonus esse velit, quisque disertus erit.

Rut. Numat. Itiner Lib. r.

I am

My Lord.

Your GRACE's:

This scandalous and villainous Epistle has been justly animadverted upon, in a publick Paper, call'd, the **TEA-TABLE**, Friday, March 20th 1724. as follows:

I Am oblig'd to postpone the Entertainment that I design'd for this day, in order to do a necessary piece of Justice to an **ENGLISH NORMAN**, of the greatest Rank and Distinction, who, without any regard had to his **QUALITY** and **CHARACTER**, has been in a most flagrant and impudent manner affronted and abused in an infamous and scandalous Dedication to himself, prefix'd to a Sermon, said in the **TITLE-PAGE** to be preach'd by a **FRENCH REFUGEE**, one *Les Amis D...* Indeed it would become me almost as little as it does this *Impertinent Frenchman*, to busy my self with the Conduct and Actions (whatever they may be) of those whose Station in the World is so much superiour to my own; much less to arraign and censure them. Such Persons ought to be treated at least with Decency and Good Manners; they are not at all accountable to us for their Principles or Behaviour; and if they transgress the Laws of their Country, they are liable to make the same Satisfaction for it as ordinary Offenders.

I shall not therefore take upon me officiously to enquire or pry into the Reasons and Motives that may have induced the noble Person above-mentioned to act as he has done. Perhaps they may be sufficient to justify him in his own Opinion; whether they may have the same weight with others or not, is a Question not so easily resolv'd, However, if at any time thro' the Heat and Inadvertency of Youth, or the Misrepresentation of Facts, or

or being too strongly and unreasonably
 prejudiced against some Persons, and too
 open to the sly and artful Insinuations of
 others ; he may have been impos'd upon,
 or betray'd in to, pursue such Measures,
 and espouse such a Cause, as perhaps his
 better Judgment, and Time and Refle-
 ction together would have made him ab-
 hor and condemn : I say, whoever this
 may be, or whether his Conduct in pub-
 lick Life, may have appear'd to be alto-
 gether so justifiable and consistent, or to
 be able to bear so strict and thorough an
 Examination, as the World seems to ex-
 pect it should, from one of his *Capacity*
 and *Quality*, yet it is no private Person's
 concern, or can possibly injure any body
 besides himself : and therefore it would
 be the humane and honest part to conceal
 and throw a Veil over his Faults, and not
 in so unjust and cruel a manner, endea-
 vour to aggravate and expose them.

Nevertheless, what Liberties soever of
 this kind, his own Countrymen were
 pleas'd to take with him ; whether in
 reality they proceeded from a true and
 laudable Zeal, for the Interest of the
 Publick, as was pretended, or whether
 they were only the Effect of some little
 Prejudices and private Resentments of
 their own, which was more likely, he
 never returned any Injury of this sort
 that was ever done him ; but on the
 contrary, in a cooler Hour perhaps, when
 his Mind was more at ease and compos'd,
 and he would give himself leave to re-
 flect on his own Conduct and Actions,
 he himself might discover wherein he
 was mistaken and to blame, and may be
 have wish'd at the same time, that he
 had been absolutely innocent of every
 thing that might have given occasion to
 those

those Reproaches and Indignities that were offer'd him, tho' he was above taking any Advantage of the Authors of them.

But therefore ought a *Foreigner*, a *Frenchman*, one who has the Mark and Impression of the Shackle still remaining, who lives here, as it were, but on Courtesy; was it not the highest and most unpardonable Insolence, I say, in such a Man, to thrust himself uncall'd into a Controversy, in which he had nothing in nature to do, and presume to treat a *Nobleman* of *Great-Britain* in such a Stile and Manner, as he would not dare to have made use of towards even the Footman or Groom of a Person of much inferior Quality in his own Country? Could not he have paid his Duty and Acknowledgements to his Majesty, but he must abuse one of his *Nobles*? Does he imagine his Majesty will countenance or be pleased with such Behaviour and Proceedings? If any one deviates in any respect from their Allegiance and Duty to him, there may be other ways found out to reclaim him, without having Recourse to such wretched Instruments as Mr. D——.

But indeed it is difficult to determine whether the Idiotism or Assurance of this Pert *Frenchman* be greater, or whether he ought to be most chastised or laugh'd at. I presume, if one may form a Judgment from his Writings, that he is already sufficiently harden'd to the latter, and therefore that a few Lashes somewhere else will be felt more sensibly, and have a much better Effect than many upon his Ignorance or Folly: Perhaps too he may have gone through no such sort of Discipline as this since he left *France*; and because thro' the extraordinary Cha-

rity

* rity and Indulgence of our Nation to him
 * and his Countrymen, he enjoys the same
 * Privileges and Advantages, and is in e-
 * very Respect consider'd as a natural born
 * Subject, he grows rude and insolent, and
 * even abuses his Benefactors. Now he is
 * free, he quite forgets that he ever wore
 * Chains, and living under the mild and
 * peaceable Government of King GEORGE,
 * he will refuse to be put in mind that he
 * was once a Slave under the *French King*.

* Abominable Sycophant ! wretched and
 * ridiculous Flatterer ! Did you think to
 * make your Court by your Panegyrick,
 * or your Satyr ? By your Sermon or your
 * Dedication ? or, were you so ill inform'd
 * of the Characters of those two Great
 * Ministers, whose Names you have made
 * bold to mention, to imagine that they
 * wou'd be willing any Libel or Abuse
 * shall pass under their Sanction and
 * Authority, because they may have re-
 * ceiv'd the like Usage from others ? Great
 * Men, in their Differences with one a-
 * nother, do not use to scold and wrangle
 * like Priests ; how much soever they may
 * disagree in their Sentiments of Things,
 * or be oppos'd in point of Interest or Party,
 * they carry themselves with complacency
 * and respect to one another ; and if we
 * were to judge by their Carriage and out-
 * ward Behaviour, we should never be able
 * to distinguish when they were at variance
 * or otherwise.

* I am sensible, and so must every ra-
 * tional Man be, whatever Party he may
 * call himself of, that the Nation is in a
 * more prosperous and flourishing Condi-
 * tion under the present Administration, than
 * it has been for some years before ; and
 * the Affairs of the Publick better look'd
 * after, and its Money more carefully and
 * frugal.

' frugally manag'd, than it has been since
 ' the time of the Lord Treasurer Burleigh.
 ' These Facts are so very undeniable and
 ' plain, that their very Enemies are oblig'd
 ' to acknowledge the Truth of them ;
 ' what their Friends say in their Praise,
 ' every body knows, and therefore I need
 ' not repeat, neither would it be either
 ' so much regarded, or so readily be-
 ' liev'd.

' Indeed, in my Opinion, the Nation is
 ' under so many Obligations, to the pre-
 ' sent Ministers, that whoever opposes their
 ' Measures, does an Injury to his Country,
 ' and therefore far be it from me to ap-
 ' pear as an Advocate for them : however,
 ' I cannot but repeat again what I have
 ' hinted before, that the Treatment which
 ' this Nobleman has receiv'd from this
 ' Frenchman, let his Conduct or Actions be
 ' what they will, is an Insult and Affront to
 ' the whole Body of the Peers of Great
 ' Britain.

Thus far the Author of the Tea-table.

The Sermon, to which Monsieur Dubour-
dieu has prefix'd the Dedication above
mention'd, is as follows, viz.

2. SAM. XIX. v. 30.

*And Mephiboseth Said unto the King, Yea,
 Let him take all ; forasmuch as My lord the
 King is come again in Peace to his own House.*

HE that rejoices and exults upon the
 King's Return is Mephiboseth, who was
 eldest Son to Jonathan, eldest Son to Saul
 King of Israel, and who, consequently, ac-
 cording to the Opinion of the Sticklers for
Indefeasible Hereditary Right, had a Title to
 the Crown David wore. This was not a
 PRETENDER begotten and form'd by a Ca-
 bal of the Priests of *Babal*, in order to e-
 stablish the Kingdom of *Satan* on the ruins

of

of God's Empire, or to render Idolatry Hereditary on the Throne of *Israel*. He was truly Descended from King *Saul*, his Birth was unquestionable, nor did any Body doubt but that Royal Blood run in his Veins; and this gave Weight and Colour to the Calumny of his Perfidious Servant. It was no difficult matter to make *David* believe, that *Mephiboseth* had a design upon a Crown to which, according to the World, he had such Lawful and near Pretensions; and that he look'd with an Eye of complacency upon the Confusions and Disorders of Civil Broils, which might pave the way for a Revolution in Favour of the House of *Saul*, and which might even² excite a Restless and discontented People to³ restore him to the Dignity of his Grand-Father.

² *Sam. xvi.*

To this we may add, that when *Mephiboseth* breaks out into Expressions of Joy, he was not, doubtless, so destitute of Intelligence and Information, as to be Ignorant that *David* was convinc'd he was Guilty of the Crime that had been laid to his Charge, since his Estate had already been confiscated, and given away to his Treacherous Steward. Had he not reason to fear that the Return of a Prince full of Prejudices against him, wou'd be fatal to him, and that the loss of his Estate wou'd be the Prelude to the loss of his Life? In Short, in the very Moment that he breaks forth into this Transport of Joy, he had been very ill treated: He had heard a new Sentence from *David's* own Mouth, whereby he confirm'd the Precipitate Judgment for the Confiscation of his Estate in favour of an egregious Impostor.

After having justify'd his Innocency, besides the reparation for a horrid Calumny that cast so Fowl a Stain on his Loyalty, he

had reason to expect the entire Restitution of his Estate ; but David by a Sentence which we shall endeavour to account for anon, punishes the Master's Innocence, and rewards the Servant's Perfidiousness. *Thou*

2. Sam. xix.
29,

and Ziba divide the Land. Nothing in the World could give *Mephiboseth*, a greater Mortification than to see a black Contrivance against his Life rewarded with half his Estate : But *Mephiboseth's* Favourite Passion, I mean his Attachment for his King, so strongly possess his Soul, that it Silence'd all his other Passions. Only intent upon that Object, neither the Flattering Idea of the Greatness of his Ancestors, and of his Title to the Crown, nor the well grounded Fear of a prejudic'd Judge ; nor the resentment of an Injury rewarded by a Prince he tenderly lov'd ; All these together, I say, were not able either to weaken the Sense, or moderate the Transports of that Joy which the King's Return inspir'd ; *Yea, let him take all, forasmuch as my Lord the King is come again in Peace to his own House:* I have now no Regret nor desire for any thing, since I see my Prince Superior to the Machinations that have been carried on against him ; and God Almighty by bringing him back a gain in Peace, to his own House, has fill'd up all my Wishes.

I. Sam.
xviii. 1.

'Tis not the Blood of *Saul*, 'tis the Blood of *Jonathan* that speaks here : The Soul of *Jonathan*, according to the sacred Historian, was knit with the Soul of David, nor did the Choice God made of David to place him on the Throne of *Israel*, make any Alteration in their Friendship. *Jonathan* readily submits to the Dispensations of Providence, being contented, when his Friend comes to reign, to be his Prime Minister, and the first in executing his Commands, and the most

most distinguish'd (a) among his Subjects. 1. Sam. xiii.
Thou shalt be King, said he unto David, and 17.

I shall be next unto thee. God did not permit Jonathan to live to see David come to the Crown; but Mephiboseth Jonathan's Son had inherited both David's Friendship for his Father and his Father's Friendship for David, and being faithful to the Alliance which those two Heroes had reciprocally sworn to one another, and entirely resign'd to the Will of God, who had transferr'd the Kingdom from the Family of Saul to that of Jesse, his Piety points out to him his lawful King, where *Flesh and Blood* wou'd only have shewn him an USURPER; and full of disinterested Zeal for his Prince, he expresses his Joy, for seeing him again, in the most submissive and emphatical terms, *Forasmuch as My Lord the King &c.* 1. Sam. xviii. 3 & 20. 16. 17

We shall divide our Discourse, on these Words, into two Points; in the first, we shall set before your Eyes, his Excessive Joy, express'd thus, *My Lord, the King, is come again in Peace to his own House.* In the Second, We shall demonstrate the Sincerity of his Joy by his Disinterestedness, set forth in these Words, **LET HIM TAKE ALL:** And we shall intermix in both proper Applications, suitable to God Almighty's late Mercy to us, in bringing back our Monarch into his Kingdom and Palace. This is the Plan of the ensuing Discourse, and the Subject of your Religious Attention. May the Almighty incessantly pour down fresh Blessings upon our Monarch? O Lord, Let thy hand be upon

(a) This is the true Meaning of that Passage. Most Interpreters not excepting the learned Mr. le Clerc, think that Jonathan meant, that he should reign after David: But could he entertain such Hope, since David and he were much of an Age?

Pl. lxxx. v. 17. upon the MAN OF THY RIGHT HAND, whom thy right hand hath chosen, and preserved from so many Dangers, upon the Man of thy right hand, and upon the Son of Man whom thou madest so strong for thine own self.

Let us consider the Terms he uses to to express the Excess of his Joy, I. The KING, II. My LORD, III. Is come again: IV. To his own House V. In Peace. I. The King is come again. The KING. This is both a Title and Dignity. The first Dignity of the State, and the Fountain of all other Dignities: But this is likewise an Office, a painful Employment, attended with great Cares, and which seldom or never allows any Respite from Business. Two Sorts of Kings separate the Office from the Dignity. The first are they who invert the Office, or act contrary to what the Office requires from them; They condemn those they ought to acquit, they Spoil those they ought to enrich, and screen those that are unworthy of the Protection of the Throne (b.) They know no Laws, but their Capricious Will and Pleasure, their Government is a heavy Yoke, their Scepter is a Scepter of Iron, and their Crown a Crown of Thorns to their poor People. The other are those *Lazy* (c) *Kings*, soften'd and unmann'd by Luxury, who fancy Labour to be injurious to their Grandeur, and that Application to Business tarnishes the Glory, and darkens the Splendor of their Diadem: (d) They see and hear only through the Eyes and Ears of their Flatterers; Exactly like

(b) *Libidine ac Licentia sua pro legibus utuntur. Sallust. ad Cæsarem.*

(c) *Such were the French Kings of the first Race, from Clovis III. to Pepin the Short, first King of the 2d. Race.*

(d) *Miser est Imperator apud quem vera reticentur. Capitolin: in Gordian.*

like the Images of the Heathen, *Eyes they have and see not, They have Ears and hear not.* 5. 6. CXXX. v. CROWNED SLAVES, they blindly abandon and give up themselves to the Passions of their Favourites (e), whose NAME, and BUBBLES they are. Such King's are, in reality, no Kings; since either by Neglecting or Inverting their Office, they lose their Dignity, and degrade themselves. The first are Tyrants, Enemies to Human Kind; *And as for you, Indolent and weak Princes, you are only Kings in MASQUERADE, and true Phantoms of State.*

In the Opinion of some (f) Polititians, the Government of the Latter is no less pernicious to the State, than the Administration of those who make open Profession of Tyranny. That very Laziness, and Want of Spirit that incapacitates them to be at the Helm, and to steer themselves, throws them into the Hands of those who abuse that high and important Station, in order to gratify their favourite Inclinations. Those Princes, by a Capricious and precipitate Choice, place the MOST UNWORTHY at the Head of all their Subjects; and 'tis all one to the People, whether the Kingdom

(e) *Ducitur ut nervis alienis mobile lignum.* Horat.

(f) *Meliorē esse remp. & prope tutiorem, in qua princeps malus est ea in qua sunt AMICI PRINCIPIS MALI. Si quidem unus malus potest a plurimis bonis corrigi; multi autem mali non possunt ab uno, quamvis bono, ulla ratione superari. Et id quidem ab Homulo ipsi Trajano dictum est, quum ille diceret Domitianum pessimum fuisse, bonos autem amicos habuisse atque ideo Claudium magis odio fuisse in republica temporis sui, quam ille, QUIA MELIUS EST UNUM MALUM PATI QUAM MULTOS.* Ælius Lamprid. in Alexandro Severo. Edit Salmas. Paris. p. 136; 137.

dom be govern'd by a Tyrant in Chief, or by a Multitude of Subaltern Tyrants.

Neither of this Sort of Princes, I mean such Princes as separate the Office from the Dignity, are they whose Absence is either mourn'd, or whose Return is wish'd for : It is natural to wish a Tyrant at a great Distance, because his Presence is ever fatal to Society. It is vain and unprofitable to wish for the Return of a Weak and Lazy Prince, because even when he resides in his Palace he is ever absent from his Kingdom. If *David* had been guilty of any of those Vices, had he either been a Tyrant, or only a Nominal King, had he contented himself with the Title of a Monarch, without Discharging the Duties incumbent on Royalty, *Mephiboseth* would not have been transported with Joy at his Return. He had it in his Thoughts to draw the Character and Portraiture of *David*, by saying of him, the KING, He that is, truly King, who never separates the Office from the Dignity, who is like an Angel of God, to discern Good and Bad, (g) Father of his Country, Defender and Protector of Religion, an Incorrupt Judge over his Subjects, ever Watchful for the Tranquility of his People, incessantly attentive to the Necessities of the State, ever deaf to Flattery, but never to the Cry of the Afflicted; the

2 Sam. xiv.
17.

(g) Pulchrum eminere est inter illustres viros
 Consulere patriæ; parcere afflictis, fera,
 Cæde abstinere, tempus atque iræ dare
 Orbi quietem, sæculo pacem suo,
 Hæc summa virtus, petitur hæc cælum via.
 Senec. Octav.

(h) the Father of Orphans, the Guardian of Minors, the Comforter of Widows, the Feeder of the Poor, the Oracle of Justice, and the Refuge of Opprest Innocence: All these Noble Ideas are comprehended in that of KING. Now a Society cannot but Suffer from the absence of a Prince, adorn'd with so many Vertues, as are inseparable from Kingship: It is no wonder that Subjects rejoyce at his Return and Express their Joy in the strongest and most emphatical Terms.

The necessity of Affairs sometimes obliges the best of Monarchs to go out of his Kingdom, in order for a while to Shine in other Climates : and this absence often raises Murmurings in the Breasts of his most faithfull Subjects: These flow from the concern we have to see the Light and Rays of him, *who is the Light of Israel*, going from us. These are the Pangs which the Politick Body feels, when he, *who is the Breath of it's Nostrils*, is going to breath another Air. That's the innocent Source of these Murmurings. GREAT MONARCH, *whose happy return we bless this Day, be not offended at these Complaints : They are the Expressions of our Love, and the Homage of our Esteem ; they are a fine and delicate Elogy of your Virtues,*
D *whose*

(h) *Lewis the Burly King of France, being at the point of Death recommended to his Son who was to Reign after him, to support and assist the Poor, the Minors and the Orphans, to bend all his Study, Care, and Sollicitude to the Preservation of the Laws, Peace and common Tranquility, representing to him that a Crown was only a publick Employment given in Trust, of which after Death he must give an Account to the Eternal Judge, who rewards every Body according to their Merits. Du Haillan de l' Etat & affaires de France L. 1.*

whose Sight we cannot suffer to be depriv'd of, and if we are sensibly afflicted by the absence of your August Person, it is because we cannot bear the Absence of it's Brightness and Perfections !

II. Mephiboseth adds to the Title of KING, My Lord; not only to give more Emphasis to his Congratulation, but also to apologize for his Loyalty against the false Accusation of his Treacherous Servant. Ziba said unto David, he abideth in Jerusalem: for he said, to Day shall the House of Israel restore me to the Kingdom of my Father. Could Mephiboseth better clear himself from the Calumnious charge of Ziba, than by acknowledging that he was King? That is, the Lawful King of Israel, and adding, that he was his LORD, that is, he to whom he ow'd Homage, Fealty, and Service. He could not be Ignorant that God had rejected the House of Saul, and that his Father Jonathan had renounc'd his Title to the Crown of Israel, in favour of David: And the Civilians of those Days had not yet found out that the Renunciations which Fathers make for their Sons are Null and Invalid. Nor was he Ignorant, that all which ought to concur in the Election of a King of Israel, was found in that of David, I mean the Choice of God, and the Suffrages of the People. Therefore Mephiboseth by an Act of Resignation to the will of his God, and in the entire Sincerity of his Heart, acknowledges David as King of Israel, and as his LORD. How happy were we, if all the Subjects of a Prince, who has the same Title to the Crown of this Kingdom, as David had to that of Israel, I mean the Choice of God loudly declar'd by the Voice of Events and the Lawful and indisputable Call of the Whole People, by the Ministry of their Representatives, how happy were we, Brethren, and what a perfect Tranquility would this Island enjoy, if all the Subjects of this Monarch were

were 'as sincere as the Son of Jonathan: But their Discourse is like the *Edicts* of certain Princes, whose Expressions carry a Signification quite contrary to the Meaning of the same Words in common Discourse; and so in the Dialect of our DISCONTENTED TRAYTORS the KING Signifies, the USURPER; *I shall support his Title, Signifies I shall overthrow his Throne.* At this very time compel'd by a Law, which in Case of Refusal Subjects them to small (i) Penalties they run in Crouds to the Courts of Justice in order to acknowledge there upon Oath that Our Prince is their Lawful King and Lord. Even those, at whose (k) Houses have been found execrable Writings to Destroy the Force of the Oath they had taken to the Government, have appear'd there with the Countenance of Loyal Subjects: But as by their Insurrections and Conspiracies they Act as *Papists*, and for the *Papish* cause, it is no wonder they Swear like *Jesuits*.

III. *Mephiboseth* after having paid Fealty and homage to his Prince, declares the Subject matter of his Joy. *My Lord the King is come again.*

The presence of a Good King is ever grateful to his People, for good Subjects cannot bear him out of their Sight; but however there are occasions wherein Kings may absent themselves, without any just Cause of Offence to their People. If a King should forbid one of his Subjects, whom

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(i) The Parliament of Toulouze condemn'd such Priests as did refuse to pray for Henry the IVth. to Corporal Punishment, but here those who do not pray for the King, and who refuse to acknowledge him, are only condemn'd to some small Pecuniary Fines.

(k) M. L. N. G. People of that Character say, as *Etheocles*, *Juravi Lingua, mentem injuratam gero:*

important Affairs call beyond Sea, to go out of the Kingdom, would not every Body call him a Tyrant? and would not those People who should find fault with a Prince, for taking a Journey out of his Kingdom upon Business infinitely more important, than those of a private Man can possibly be, deserve to be call'd the Tyrants of their King? 'Twould be Imprisoning him within his Purple and Grandeur, Changing his Kingdom into a Place of Confinement, and his Palace into a Goal; The absence of Princes, be it's cause what it will, ought to be favourably construed by their Subjects: especially when those Princes are of Judgments ripen'd by experience, and do every thing with just Weight and Measure. A Prince's absence is still more Favourable, when he only goes from one part of his Dominions to Visit those States or Principalities which have an *equal Right* to his Protection with us, and to shew himself from time to time to those who are our Brethren, because they have the same political Father, and are united with us, if not by the same Government, yet by the Government of the same Sovereign. But Favourable do I say, nay such an Absence merits our Thanks and acknowledgments, when, like our Monarch, a Prince has no other object in view than to be nearer at hand effectually to procure the relief of the Faithful, persecuted by Idolaters, and their Restoration to their ancient Privileges, and when, at the same time, he endeavours to make such Alliances as fortify in this Island the cause of Truth, and which by a long SERIES OF PROTESTANT BRANCHES, TRANSMIT TO THE REMOTEST POSTERITY OUR LIBERTIES INSEPARABLE FROM THE PROTESTANT RELIGION, AND THE

THE PROTESTANT RELIGION IN-
SEPARABLE FROM THE MOST
AUGUST HOUSE OF HANOVER.

Methinks I hear those People who had a prior right to the Government and Protection of our Monarch addressing themselves to those of this Kingdom, who bitterly complain of the Absence of their common Sovereign: *How unjust and cruel you are? We may say as the Sons of Judah, the King is our Relation, he is of our Tribe, that Prince came out of our Bosom, that Prince who is your Glory and Felicity was born amongst us; you possess him almost continually, do not envy us some Moments of his Presence, which we enjoy so seldom. Like the Children of Israel you have ten shares in our David, would you deprive us of a small Ray of his Light? He would have thrown us into utmost despair, if at his departure he had bid us an eternal Adieu, and by accepting you, he had utterly abandon'd us. When he is present among us, he is not absent from your Kingdom. He watches here for your most valuable Concerns. But alas! you are going to see him again, and We must lose him. Overwhelm'd with Grief, we accompany his Departure with our Sighs, and bath it with our Tears.*

We should be more sensible of their Affliction were not the Subject of their Sorrow, that of our Joy; let therefore the Joy we ought to express upon his Return, bear a Proportion to the Affliction they feel for his Absence; and let us say in the same Transports with *Mephibosheth, My Lord the King is come again.* It would be no great Happiness for us to know that there is a Sun in Nature, if when it absents itself from our Horizon, to go and animate another Hemisphere, we were not comforted with the hope of its Return: How tedious are those Winter Nights, which longer than ordinary deprive our Eyes of that radiant Star? The fruitful Husband of teeming Earth.

Earth, the rich Ornament of the Heavens, the King of Seasons, the Soul of the Universe, the bright Image of the Deity, and the inexhaustible Source of Fire and Light? But if it should befall us, what happens to the People who inhabit near the Poles, who for several Months together are deprived of the Light and Influence of that Star, would not so long an Absence enhance the Value of its Return, and shou'd we not go out in Crowds to meet and salute his Infant Rays, and to rejoyce with the first Blushes of its Dawn? It has ever been said, that a Good King is the Sun of his Kingdom: And so the Image we have set before your Eyes is a luminous Symbol of the dutiful Behaviour of Good Subjects upon the Return of a good King, after some Months Absence. Upon the first news that he is coming (1) they ought to cry out, *How beautiful upon the Mountains are the feet of him that bringeth good Tidings!* They ought to kiss in their Thoughts every Step he sets forward towards his Kingdoms; bless the Winds that waft him over; and caress and fondle the Sails that swell to hasten his Return, and upon his Arrival, they ought to express their Joys in the same Transports with *Mephiboseth*, and say like him, *My Lord the King is come again.*

From the Moment of *David's* Departure 'till his Return, Joy was a Stranger to the Heart of that Loyal Subject.

2. Sam. xix.
24.

The sacred Historian tells us, *He had not drest his Feet, shaved his Beard nor washed his Cloaths, from the time the King was gone, till the Day he return'd in Peace.* The Reasons of our Monarch's Absence, as they differ'd much

(1) *Phosphore redde diem cur gaudia nostra moraris?*
Cæsare venturo, Phosphore redde diem.

much from those that occasion'd David's departure, so have they spared us the Grief which Mephiboseth felt ; But every Thing invites us to Joy upon his Return. *Let the Ps. lxxxviii.
Earth rejoyce, and the Islands clap their Hands for I,
the King their Lord is come again.*

IV. Joy, which cannot lose Sight of its Object, loves Amplification, and delights in the Recital of every thing that may either justify or increase it : It sufficed, one would think, to have said, *My Lord the King is come again* ; But his Joy lays hold of a Circumstance proper to feed and heighten it : *He is come again to his own House.* David's Departure was a precipitate Retreat, a cautious Flight, that he might not fall into the Hands of the Rebels : Mephiboseth calls back to his Mind the Horror of that Day, wherein that good King had left his House amidst the Tears and Lamentations of his People ; and, at the same time, he remembers the Day when the Rebels took Possession of the Royal Palace, fondly hoping that the Prince who had left it, would never return thither. Those two Ideas that present themselves to his Mind, oblige him to make this Circumstance Part of his Congratulation, *He is come again to his own House*, to that very House from which he had been driven by the Approach of the Rebels, to that House from whence his Enemies had resolv'd for ever to Banish him. THANKS BE TO GOD, we cannot apply any Thing of all this to our Subject. And if there be here any room for a Parallel, 'tis a PARALLEL OF OPPOSITES. Our King's departure was not a Flight ; We hope GOD will never permit him to leave his Palace as David did his. We are not ignorant, that the pulling him down from the Throne, and the driving him away from his Palace, was the deep

deep laid-Design of those who had contrived the unnatural Rebellion, and horrid Conspiracy which ended only in the Disappointment and Despair of their Defeat. Nor do we doubt, but that at this very Moment, they are endeavouring to renew their Intrigues, and to bring their Schemes to bear, **BUT ALL IN VAIN**: Ye, domestic Enemies to our *Great King*, combine with his Foreign Foes. Ye discontented, or groundlessly scrupulous Clergymen, enter into Leagues with *Jesuits*; Hell itself, bend thine Efforts with those of *Rome*; Ye, *Archbishops* of the Faction; consummate Politicians of the Party, divert a modern *Alexander* from the vast Project of conquering the East, make him recall his Army from the Banks of the *Caspian* Sea, to be subservient to your Designs; Make Alliances with all the Powers, either Jealous of our Happiness, or provok'd by the loss of their strong Towns, or by the Defeat of their new-born Fleets; Ye Papists, have recourse to your *Politian* Artifices, change your *Gods* into Poysons; Ye *Garnets*, prepare your Gunpowder; Ye *Ravaillacs* wet your knives; I shall not be frightned at it, I shall not tremble either for My King, or our selves: Here a Prophetick Ray enlightens my Mind, and Unveiling to me Futurity, assures me, that neither open Force, nor the best concerted Plots, shall ever be able to shake the Throne of the Lord's anointed, whom GOD himself has plac'd on Mount *Sion*, and notwithstanding your flattering Illusions, it would be as easy for you to wrench the Stars from the Firmament, and to

(m) Bernard Politian, a Dominican Fryar, poison'd the Emperor Henry the 7th. Whose Confessor he was, with a Consecrated Host (that is to say) he poison'd his GOD, in order to poison his KING. v. Hottinger. *Hist. Eccl. sec. 14. p. 742.* & Heideg. *Hist. papatis period 5. 155.*

to stop the Foundations of the Universe, as to drive our *David* from his House and Kingdom.

V. But let us contemplate *Mephiboseth* at the height of his Joy, which is, because his *Lord the King* is come again in Peace. He was gone from his House with his thoughts full of Projects, and Military Enterprizes: But after the Defeat of the Rebels, he returns Home with his Head crown'd with Lawrell, and an Olive Branch in his Hand. Here again is but a Parallel of Opposites: Our Monarch set out in Peace, and is come back in Peace; but the Word in the Original signifies all manner of *Prosperities*, than which nothing can better express the Journey of our Prince, of which, excepting the contrary Winds, which contrary to Ours and his own Wishes, detain'd him on a neighbouring Shore, it may be said that it was a continu'd and uninterrupted chain of Prosperities and Blessings: His ever settled Health without the least interval of Indisposition, Honours paid to him every where as to one who holds in his Hands the *Ballance of Europe*, and who is the Umpire of Christendom: A Congress consisting of Kings and Princes, an Assembly of Sovereigns, who attend him to consult their Oracle, and to improve by the Wisdom of that *SOLOMON*; The Reception of his Native Country, who endeavour'd to shew their joy upon seeing him again by all possible Demonstrations of Satisfaction, which, however, did but faintly express what they felt in their hearts. The Joy to see (n) a Great King united by the most sacred Tie to a Great Queen his only (o) Daughter,
E a Prin.

(n) *The King of Prussia.*

(o) *The Queen of Prussia.*

a Princess cherish'd by her Father, admir'd by her Royal Consort, ador'd by her Subjects, and who proves her Original by her Merit and Vertues: A Satisfaction doubled by the Pleasure of seeing that Great King sincerely attach'd to the Protestant Religion, and who almost alone, amongst so many Princes, wants not to be solicited or egg'd on to maintain the Interest of Truth. The comfort to see again a (p) young Prince, the third hope of this Kingdom; the third Support of a Throne, which is the Support of Religion: Who does not belie the Blood of the Heroes from whom he Springs, and who, by (q) Wisdom and Virtues which anticipate his Years, gives us assurances, and an Earnest of the Felicity which our Posterity shall enjoy under his Government: In fine, the Success of his Religious Negotiations in favour of our persecuted Brethren, which have already procur'd them some Relief, and which promise them soon, the end of their Misfortunes. These are the Advantages and Successes which have crown'd the Journey of our Monarch: *Ye People, ingenious in contriving every day for yourselves fresh matter of Discontent and Uneasiness, silence your Complaints and Murmurings: Acknowledge that amidst those signal Advantages and bright successes, there are some that tend to our Security and Happiness, and which make us ample amends for a few Months absence. The King is come again in Peace, that is to say, according to the meaning of the Original, he is come back full of Prosperity, loaded with Blessings, in perfect Health, cover'd with Glory amidst the Applauses*

(p) Prince Frederick Duke of Gloucester.

(q) *Ingenium caeleste suis velocius annis*

Surgit, & ignara fert mala damna mora.

Cvid.

plauses of *Europe*, whose Peace he has establish'd, and the Acclamations of his good Subjects, charm'd with a Return which drives our Traytors to Despair, *My Lord the King, &c.*

II. We have seen how great *Mephiboseth's* Joy was upon *David's* happy return: But the most violent Passions are sometimes the most counterfeit: Was this Joy really sincere? Never doubt but it was. The very Text furnishes us with a demonstrative, unquestionable Proof of the reality of his Sentiments. *Let him take all, since my Lord the King is come again, &c.* A Love which prefers the King's prosperity to a Man's own Property, cannot but be sincere and real. This is the *Touchstone*, the just Character, the Mark and the Seal of a Good Subject. Be attentive to our Voice, *Ye generous, magnanimous Patriots, and Sticklers for the Constitution, such as now surround the Throne, who are attach'd to the King's Person and Interest, rather by his Virtues than by his Favours: We are now setting forth your Praises. And you, who are tied to the Throne only by the Benefits that flow from it: You whose Attachment to the Monarch is nothing but a Cloak to your Ambition, and a Varnish to your Avarice, vile mercenary Souls, come here and blush at the baseness of your Sentiments. Let him take all &c.*

This Loyal Subject does in these Words Sacrifice four things: *First*, he sacrifices his own Estate to the Good of the State. *Secondly*, his private Resentment to the publick Interest of the Kingdom; *thirdly*, his Domestick Concerns to the King's Prosperity; *fourthly*, his Temporal advantages to the Good and Advancement of Religion.

I. He sacrifices his own Estate to the Good of the State. *David's* Sentence, ordaining that the Traytor, as it were for a

Reward of his Treachery, should divide the Land with the Master he had betray'd, appears to be highly unjust: And yet it is not to be doubted, but it was just, since there is room to believe it was a Sentence dictated by God himself, and that David when he pronounced it, did not act as Judge and King, but rather as a Prophet, or as an Interpreter of God's Will. God had resolv'd (2. Sam. xxi.) to revenge the ill Treatment which Saul, against the Faith of Treaties, had given to the Gibeonites, by the Extirpation of his Line; but he was pleased to compound with Mephibosheth for Part of his Estate, (r.) He therefore inspires David with this Sentence, rather Merciful than Severe, since, after all, it only deprived him of his Estate, in order to save his Life. But * Mephibosheth, to whom this particular Dispensation had not been reveal'd, and who knew nothing of its being a Prophetick Judgment, or inspir'd by God, could not, one would think, but look upon it as highly unjust, and conclude, that so crying a piece of Injustice, would intitle him loudly to complain of it; Yet, instead of Repining at it, he receives it with a serene and calm Countenance, blesses the Tongue that pronounces his Doom and Oppression; even consents that David should confirm to Ziba the entire Confiscation of his Estate; nor does the

loss

(r.) This Explication only can save, or account for, David's Judgment, which otherwise would be enormously unjust.

* This Dispensation was, perhaps, unknown to David himself; For, sometimes, GOD caused Oracles to be pronounc'd as well by those who were Prophets by Profession, as David was, as, by Occasional Prophets, without revealing to them the secret Reasons thereof. See John xi. v. 51.

Loss of his Patrimony secretly chill in his Heart the Joy he felt upon his King's Return, LET HIM TAKE ALL, &c. He does not think half his Estate too dear a Price for the Satisfaction he has in seeing again the King possess'd in Quiet of the Kingdom, and of his House. LET HIM TAKE ALL &c. Oh! extraordinary, or rather, unheard of Event! of which no History, of any Age, affords another Instance! The Servant vested with the Spoils of the Master, and the Master spoiled and divested to enrich the Servant, are both of them fill'd with Joy. Perhaps the Servant's Joy, being founded on a grant that gratify'd his Avarice, broke forth into greater Transports; but the Master's Joy, whose Spring as well as Object, was the Love of his Country, and of his Prince, could not but be sincere, since it was rather fortified than weaken'd by his Losses. The Servant's Joy, whatever Zeal he endeavour'd to Shew for the King's Interest, terminates in himself: But the Master's Joy, setting aside all Views of private Interest, terminates only * in the Prince's Person: The first Transports of Passion and Resentment are allow'd in a Man, when he sustains unmerited Losses, and which are aggravated by ungrateful and mortifying Circumstances. Self-Love, in that case, nettled to the Quick, cannot bear such an Insult, without letting fall some spark or other of Discontent and Murmuring. But in this Event Passions are displaced; for in *Mephiboseth's* behaviour Joy appears, where he might have express'd an Innocent Grief. It was natural for him to speak in his own cause, when he had so fair an Opportunity for

* *Pauci reges, non regna colunt.*
Senec. Hercul. Oſt.

for it ; and Nature itself suffers within us, when we read of *Mephiboseth's* Indolence, who having Justice on his Side, suffers himself to be dispossess'd of Half his Estate, without complaining. But his Heart and Thoughts being wholly taken up with the Joy he felt to see again his Sovereign, he forgets the Concerns of his Fortune, and even the Necessities the most inseparable from Humane Nature. Next to the Love of God, which was his first Principle, the Love of the State and of the King was his Predominant Passion. Void, as it were of himself, he only fills himself with the Felicity of *Israel*. He has no Thought of the Necessaries for his Maintenance, and in the Transports of the Satisfaction he relishes at the Sight of the King *come again in Peace*, he fancies he can feed upon his Zeal for the Publick Good, and that his Prince's Prosperity can Supply him with Food and Raiment. LET HIM TAKE ALL, &c.

You have, undoubtedly, already perceiv'd dearly beloved Brethren, that the two Persons mention'd in our Text, furnish us with two sorts of Emblems : viz. *Ziba*, with the Emblem of a Greedy Courtier, who serves his Prince through Avarice, or Self-Interest ; and *Mephiboseth* with the Emblem of a Disinterested Subject, who Loves and Serves his King, by Duty and Inclination. The first is an insatiable Flatterer, the second a Faithful Friend. The first turns his back to a Prince, who has it no longer in his Power to heap up Favours upon him : He is a State Libertine, who says with the Libertine in Religion, *'Tis in vain to serve God : And what Profit is it, that we keep his Ordinance ?* The second, whose Loyalty is grounded on the Good of the State, and the Virtues of his King, loves him with a more lively Ardor in Affliction, than in Prosperity ; if he be in Affliction, he shews himself a True Friend

Friend : † If the Love, on which this Friendship is founded, was a moderate Fire, the Blasts of adverse Fortune might either weaken or extinguish it : But it being a violent and strong Fire, the Winds of Adversity far from Quenching or Abating it, do rather Irritate and extend its Flames. Is he in Prosperity ? He rejoices at it, he hugs himself with it, he values his King's Felicity beyond all the Riches in the World : In fine, if the Prince either ceases to give, or resumes his Gifts, the Flatterer Murmurs, Threatents, and disappears : But the Friend, the TRUE SUBJECT, Kisses the hand that despoils him, and insensible of his own Losses, blesses God for the Preservation and Safety of his King. LET HIM TAKE ALL, &c.

After ancient Rome had lost its Liberty, the Favourites of the Emperor (f) were call'd *Cesar's* Friends, and he that held the first Rank in Favour, had the Title of (t) dear Friend ; Now, was ever the sacred Name of Friend more unworthily prophaned ? They might, more justly, be call'd *Cesar's*, and the Country's Enemies, and he who was deepest in the Prince's good Graces, should be term'd the Poysoner in Chief of the Sovereign's Mind, the Principal Robber, and the Prime Plague of the State : They sacrifice both the Emperor and

† *Da amicum pro quo uori possim, quem in exilium sequar, cuius morti me opponam, & impendam.* Senec.

(f) *Mecænas* was call'd *Amicus Mecænas*, that is to say, the Favourite: thus in Horace *Epod. l. od. Amice Mecænas, must be rendred, O Mecænas Friend and Favourite of Augustus, and not as some Body has ridiculously rendred it, Friend Mecænas.* See *Salmasius* in his *Annotations on the Augusmean History, and look in the Index the Word amici.*

(t) *Juvenal's* Scholiast says in that Sense, that *Sejanus* was *Tiberius's charus amicus.*

and Empire to their own Ambition and Avarice. They trample under Foot all the Orders of the State, and *Cesar* came, at last, to be no more than the first Slave of his Kingdoms. The True Subject is his KING's Friend : For as the being a Friend (u) supposes being Honest, he is convinc'd, that the first Duty incumbent on a good Man, is to serve and love his Prince for the Safety of the State, and the Prosperity of his Country ; And that to all the publick * Motives he ought to sacrifice all private Considerations, and interested Views of Self-Love ! Good God ! Good God ! What an Age do we live in ! Generous Love of one's Country, Patriotism, sincere Affection for the Constitution, disinterested Attachment to the Publick Good, Magnanimity heretofore so highly reverenc'd, extraordinary Virtue, which formerly made up the noblest Part of a Heroe's Character, what's become of you all ? As it were banish'd the Land of the Living, you are now where to be seen but in ancient Monuments, and in the Works of the Dead ; and to find even there Examples of that absolute Disinterestedness, we must run over many Volumes of History. † But what say I ?
Do

(u) Tully, *De Amicitia*, Plutarch, and Maximus of Tyre Dissert. 4. *quo modo adulator ab amico distinguatur* *Virtue is the Basis and Preservative of Friendship* : *Virtus amicitias conciliat, & conservat.* Cicero. *de amicitia*.

* *Commoda præterea patriæ sibi prima putari, deinde parentum, tertia jam postremaque nostra.* Lucilius apud Lactantium: *de vero cultu.* Lib. 6. cap. 5.

† We may apply to these what Tacitus says of Lentulus Gesticus. *Magnas Opes innocenter paratas; & modeste habitas.* Annal 4.

Do I forget I speak almost in the Eye of a Court, where those noble Examples of Generosity shine so bright, and where those who are in Place, set no greater Value on the Incomes of their Employments, than as they are the Reward of their Application to the Service of their Country, and of their inviolable Attachment to the Person and Interests of their Sovereign ? Every where else, Favourites* attach themselves to Kings by a Magnet that draws into their Coffers, not the basest, but the most precious Metals. They sacrifice both the Greatness of the Prince, and the Prosperity of the State, to the Aggrandizing and Enriching of their Families. They make their Master buy at a high Rate, the Care they take to render him Odious to his People. After having amass'd immense Riches, they would be loath to contribute one Penny towards the Necessities either of their Prince or Country ; and if ever they lend to the State, 'tis only in Order to double their Estates, by plundering what they have lent. This is exactly the Reverse of *Mephiboseth's* Character: For since he freely gives up to *Ziba* his whole Estate for *David's* Sake, what would he not do for *David* himself ? *Let him take all, since My Lord, the King is come again in Peace to his own House.*

2. These Words likewise express his Sacrificing his private Resentment to the publick Interest of the Kingdom. *David* had blended in his Sentence, an outrageous Affront with a crying Piece of Injustice : Had he given away half the Estate to any other but *Ziba*, it had been less grievous to *Mephiboseth*.

F

* *Cupit hic Gazis implere famem.
Nec se totus serviat Hebrus,
Duraque dives cingat Hydaspes,
Intraque suos currere fines
Spectet toto flumine Gangem ;
Avidis, avidis, natura parum est.
Colit hic reges, calcet ut omnes,
Perdatque aliquos, nullumque levet,
Tantum ut noceat cupit esse potens.*

Senec. Hercul. Oct.

phiboseth. But can any thing be imagin'd more mortifying to an innocent Man, than to see himself divested and dispossess'd in behalf of his own treacherous Servant ? But this Injury, as cruel and cutting as it was, and which would have made any other Man's Heart to bleed, and tongue to fly out, did not so much as touch a Soul in which the Prince's Love had made such lively Impressions, and struck such deep Roots. He revenges it no otherwise than by a piece of Generosity to Ziba, more wonderful than David's Liberality. David gives only one Half, *Mephiboseth* gives the whole. *Let him take all &c.*

The Writers of Political Treatises, recommend to Kings (x) carefully to avoid Disgusting the Grandees of the State. The Resentment of the Injuries done them draws after it Bloody Rebellions, occasions grand Revolutions, and some times one of these Sparks (y) kindles a Conflagration, that devours a whole Kingdom. But then, on the other Hand, 'tis the Duty of the Grandees, in Imitation of *Miphiboseth*, when the Injury terminates to themselves alone, and does not affect the Publick, to stifle their Resentments, rather than to let them fly out to the Prejudice of the Prince and of the whole Community. They ought to, consider, that an Injury done to them in particular, and which does not spread over the Body Politick, is but a light Evil in comparison of the Confusion and Disorders which the Breaking out of their Resentments might occasion : It ought not to prevent either their being faithful Servants, or their rejoycing at the Successes, and sharing in

(x) See Francis Bacon *Lord Verulam, Sermo. Fidel. c. 15.*

(y) *Parva saepe Scintilla contempta magnum excitavit incendium. Curius l. 6. ex quam parvis veniunt mala principis. Pasat. paneg.* The History of France takes notice, That the Miseries of that Kingdom, during their Wars with England, arose from the Disgusts the French Kings had given to the Princes and Grandees of their Kingdom.

in the Prosperities of their Sovereign. * No, Forasmuch as My Lord the King is come again in Peace to his own House, LET HIM TAKE ALL.

3. He sacrifices his Domestick Concerns to his King's Prosperity: What art thou doing Mephiboseth? By giving up the other Half to Ziba, thou robbest thy Family of their Daily Bread. God, answers that Holy Man, who supplies even Malefactors with Food, will take Care of the Innocent. And what's the Consideration of my Family, in comparison of a Million of Families that make up the Kingdom, and whose Repose depends upon the Prosperity (z) of My Lord the King? The ill Circumstances of my Domestick Affairs have no Influence on the Publick, whose Good is the principal Object of my Zeal: But all Israel is concern'd in my Kings Prosperity, and his Felicity and Life are the Felicity and Life of all the Degrees and Communities of the State. LET HIM TAKE ALL, since My Lord the King is come again in Peace to his own House.

There's scarce a Mephiboseth without a Ziba. How many Subjects are there, who love their KING by Duty and Inclination, and who nevertheless being calumniated and mis-represented by certain false Pretenders to Quality, and Education, are deprived of the Protection and Rewards which their Labours and Services had merited? What Course ought a Loyal Subject to steer in such Circumstances? Why, certainly, he ought to imitate Mephiboseth's entire Resignation, Composure, and Contentedness. Inspired by the Spirit of that Holy Man, he ought to say: Let them, who neither have so much Zeal, nor so great Affection for the King run away with all the Favours; let my Enemies, who are

F 2

Friends

* There is a Kingdom, whose Latitude needs not be set down, wherein the Grandees, upon the least Provocation, or Shadow of Disgust, voluntarily banish themselves from Court, Change Parties, and vote against whatever the Prince does or proposes for the publick Good.

(z) Φιλία χρείας ἀνευδελείας, κολακεία χρείας ενδελείας,
Maxim. Tyr. Differt. 4.

Friends to the State, only because they get by it, enjoy accumulated Pensions and Places; let the Throne be for them an unexhaustible Fountain of Benefits, while all my Recompense are hard Words and inglorious Repulses; I am contented: *My Cup is brimfull*; and I have all my Wishes since I SEE AGAIN MY KING BRIGHTNING WITH A HEALTH THAT GIVES FRESH GREEN TO HIS YEARS; COVERED WITH A GLORY WHICH REFLECTS ITS RAYS ON THE STATE; COME BACK IN PEACE, AND RESUMING THE REINS OF THE GOVERNMENT FOR THE HAPPINESS OF HIS PEOPLE: LET HIM TAKE ALL. That Prince's Prosperity makes me ample Amends for my Misfortunes, and renders me insensible of all other Objects. LET HIM TAKE ALL, since I see GOD Almighty, round his sacred Person, who directs his Actions, guides his Steps, and brings him back to the Capital of his Kingdom, which his extensive Credit, and universal Influence render the Capital of the World, and the Center of the Universe. In short, since the Almighty charily preserves his Days, whilst he commands Death to mow down younger Princes, to make him a long while the Umpire of *Europe*, and the Support of Religion, LET HIM TAKE ALL, since *My Lord the King is come again in Peace to his own House.*

4. *Mephiboseth* sacrifices also his Temporal Advantages to the Good and Advancement of Religion. He looks upon *David's* Return, as the Restoration of PIETY, which had languish'd during the Absence of so pious a Monarch. His Reign was the Downfal of Idolatry, and the Triumph of the True Worship; His Valour and Wisdom shelter'd *Israel* from the Irruption of uncircumcised Nations, and all his Successes were the Prosperities of Religion. This Idea produces the Noble Sentiment of *Mephiboseth*: Being convinc'd that the Good of Religion ought to be purchased at the Expence of all Temporal Goods; He sacrifices to it all his Advantages, and Possessions: Since I see my King, my Lord, the Shield of Truth, the Defender of the Faith, the Pillar of the Sanctuary, the Support of the Altars, and the Protector of the Levites, Priests, and Prophets, come again in Peace, LET HIM TAKE ALL. Since I see him returning in Triumph into his Capital; whose
Suc-

Successes are to Prosperities of *Sion*, and the Deliverance of the Church ; Him whose Victories are the Trophies of Religion, and the Triumphs of the Almighty. After *Mephiboseth's* Example, and in the same Views with him, we ought to prefer the Good of Religion before all the Riches in the Earth ; and altho' the Prosperity of an August House, which is a strong Barrier and a sure Bulwark against the Fierceness of our Implacable Enemies, of a House to which God Almighty has inseparably united in this Island the Destiny of the Protestant Religion : Altho', I say, the Prosperity of that House should cost us our very Subsistence, we ought to say with *Jonathan's* Son, LET THEM TAKE ALL.

We flatter our Selves we have expressed Your Sentiments in those of that generous *Israelite* : Many of our REFUGEES, in the Sense of their pressing necessities have, I doubt not, earnestly wish'd for the Return of our *Monarch*. Be not afraid ; *He his come again*. He will never take away from you that necessary Relief, which a Parliament truly Protestant so justly granted you, with the Assent of a Prince, who was the Support of Religion, and the Father of the PROTESTANT SUCCESSION. Depend upon his Clemency, Compassion, and Piety for it : Depend upon it, on the Faith of the REGARD he has for you, whom your Inclination, as well as Circumstances necessarily render his BEST, his MOST LOYAL SUBJECTS.

But if, what Almighty God, the Protector of the Afflicted, shall never permit : If, I say, an absolute, an Indispensible Necessity should force that Prince to suspend the Payments of the Royal Beneficence, take care not to murmur at it : Remember that the Love (a)
of

(a) Sophocles, in his *Philaetes*, the most Sententious and Moral of all his Plays, v. 1435, & seq. divinely expresses, the Preference we ought to give to Religion.

ὅτι το δέον ἐστὶν, ὅταν

Πορθεῖται γὰρ εὐσεβεῖν τὰ πρὸς θεόν
ὡς πάντα πάντα μῦθεο ἡγήται πατὴρ
Ζεὺς ἢ γὰρ εὐσεβείᾳ συνδύσκει σφοταῖς
Καὶ ζῶσι χαίδαντων εὐχὰ ἀπὸ μύθων.

of Religion bids you prefer the Preservation and Prosperity of that *August House* before your own Subsistence, your own Life: And say with *Mephiboseth*, **LET THEM TAKE ALL**, *Since my Lord the King*, the King establish'd by God's own Hand, to be the Preserver of the True Worship, **THE KING** whose Interests are inseparably twisted with those of the Protestant Religion, *is come again in Peace*, and Gloriously Reigns in his Palace.

May his Sacred Person, may their Royal Highnesses, may all the Princes of His Family be the Favourite Objects of God's Divine Providence and Love; May his Serenity never be ruffled by any Commotions of the Faction: And if God, by a Judgment upon our Transgressions, thinks fit to renew its Rage, may our Sovereign be assisted and supported by a Ministry * as Vigilant and as Steddy as they who defeated the First, and the last Attempts of our Traytors; and Defended by as Gallant and Well-disciplin'd Army, as that which is now led by our Invincible Generals, **AMEN.** *Thus far Monsieur I. A. DUBOUADIEU.*

And here, MY LORD, is a long Sermon, which bating the *Text*, and a few Passages out of the *Holy Scripture*, has Scarce a Word of *Divinity*, or true *Morality* in it. The whole Discourse, is indeed, but a Confused and ridiculous Medley of False Explanations, Bombastick Rhetorications, and Hyperboles, glaring Inconsistencies Vile and Scandalous Satyr, and fulsom Panegyrick, slovenly and awkwardly dish'd up, and garnish'd with putid and pedantick Erudition. It would be tedious and offensive, as well to your Lordship as mySelf to rak into this Heap of *Ribaldry* and *Investive*; and therefore I shall only trouble your Lordship with a few Observations, which will suffice to expose the Folly of this foreign *Empirick* in *Politicks*.

I. I

* I mean the Present Ministry, viz. My L. T. and Mr. Walp. who Suppress'd the Rebellion, and defeated the last Conspiracy. See the Dedication.

I. I Shall wave taking Notice, that our *French Tanti-
vy*, mistakes, all along, the Meaning of these Words
in his Text, *Let him take all*: Which, according to the
Opinion, of the Best Commentators, *Mephiboseth* spoke
in sullen Discontent, at *David's* Unjust Sentence. But
granting them to have been spoken in the Sense which
Monsieur L. A. D. gives them, I shall observe, that
the Maxims he infers from thence, seem rather Cal-
culated for the *Meridian of Paris*, than for that of *London*.
According to him (*pag. 24. of his Sermon, in French*)
the TRUE SUBJECT Kisses the Hand that despoils him;
and insensible of his own Losses, blesses God for the Preservation
and Safety of his King, LET HIM TAKE ALL: But
such a *Slavish Doctrine* however varnish'd over with all
the *Fucus* of Pulpit Oratory, will ever sound harsh to
English Ears; and especially at this time of Day, when
we groan under the heavy Load of Taxes and Publick
Debts, occasion'd by two Necessary Wars, enter'd into
and carried on to assert and maintain our Liberties and
Properties. The Footing we stand at present upon is,
the late HAPPY REVOLUTION, and the GROUND
and END of the REVOLUTION was to secure our
FREE GOVERNMENT and EXCELLENT CON-
STITUTION, which for Monsieur *Dubourdiou's* Instru-
ction, I shall describe here in few Words:

The LEGISLATIVE POWER, or SUPREAM
AUTHORITY, consists of KING, LORDS and COM-
MONS, but the EXECUTIVE POWER, which is
commonly call'd the GOVERNMENT, is lodged in
the King alone and his Ministers and Officers, who are
accountable to the Legislature: For the King can do no
Wrong. But neither the Executive Power, or the Gover-
ment, nor even the Legislative Authority, have an AR-
BITRARY POWER over the Lives, Liberties, and
Fortunes of the Subjects; and should they manifestly
appear to aim at such an Execrable Design, the
Whole People, may justly call them to an Account.
For the Legislative is only a Fiduciary Power to make
Laws for the Good of the Society, and since no People
can be supposed to intend their LIBERTY and PRO-
PERTY should be destroy'd by the Authority they de-
legate

legate to their Representatives, 'tis plain, that whenever these neglect to fulfil their Trust, then they forfeit it to those who gave it for other Purposes: But this *Supreme Power* of the *Community* never takes Place while there is any regular Commonwealth subsisting, but only after the Government is *dissolv'd*, as it happen'd to be upon the late King *James's Abdication*. These are the Fundamental Principles of our FREE GOVERNMENT, which distinguish it from *absolute* and *arbitrary Monarchies*, in which there are no Remedies against the worst Disorders and Excesses of human Nature. But our LIBERTY has not always continued in the same Condition: Great have been the Attempts to destroy it, and nevertheless, it has not only subsisted, while most Countries of *Europe* are overwhelm'd with a Deluge of Tyranny; but, of late Years, it has very much encreased. Our Histories are full of the Contests between the King, the Clergy, the Nobility, and Commons, about their several Powers and Priviledges, with their various Successes: But, at length, the overballance of PROPERTY, and consequently of POWER, fell into the Scale of the Commons, where it seems to be now fix'd. As soon as the Commons began to discover their own Strength, they would no longer bear any Hardships from the other Two States, nor be without such Laws and Priviledges, as they thought beneficial, convenient, or necessary for their Safety; and, in particular, reserv'd to themselves the Power of granting Aids and Subsidies. This was oppos'd by our Kings of the *Scottish Race*, who grasp'd at an *Arbitrary* and *Unlimited Power*, as the only Means to keep their People in Subjection, and to secure their own Authority; a fatal and mistaken Policy, as appear'd by the Event! But, in which Design they had the Treacherous Assistance of several Orders of Men, particularly of some *Ecclesiasticks*, who endeavour'd to poison the Understandings of the People, and to make them Slaves, by their own Concurrence and Consent. Of this I shall only mention the following memorable Instance.

In the Year 1627 News came to London, That the King of *Denmark*, who had taken up Arms in Behalf of
the

the Elector *Palatine*, and the Protestant Princes of *Germany*, notwithstanding the Aid of 6000 Men sent from *England*, was totally overthrown by Count *Tilly*. The King, (*Charles I.*) was much perplexed at this Defeat, and the more, because of his Unability to send him Succours, In this Streight, he was advised by his Council, That since the Commons in Parliament, at their last Sessions, had passed a Bill of Subsidies, and that the Parliament was dissolv'd before the Bill passed into an Act, he might require those Subsidies of the People by way of *Loan*, till the next Parliament should either enable him to make Payment of it, or confirm the Levying of it by a subsequent Act. In pursuance of this Advice, Commissions were issued out under the Great Seal, for Levying this Money : Which was the Occasion of great MURMURINGS among the People ; and many, some of good Quality, refusing, were committed to divers Prisons. This was followed by the unfortunate Expedition of the Duke of *Buckingham* at the *Isle of Rhe*, and the extreme Necessities of the *Rochellers*, who soliciting the King for Supplies, that Pious MONARCH was so affected with the Calamities of his Protestant Brethren, that he promised them all the Assistance in his Power.

In this Situation of Affairs, the PROTESTANT RELIGION, and INTEREST, both in *Germany* and *France*, were at Stake, and, according to Monsieur *Dubourdien's Political Divinity*, King *Charles I.* might have demanded THEIR ALL from his Subjects : But no, he contented himself with Raising Two or Three Hundred Thousand Pounds by Way of *Loan* ; by Granting *Crown Lands* to be held in Fee-Farm, by Imposing *Ship Money* ; by *Forfeitures* of Recusants, and by such Methods. All these being UNUSUAL and ILLEGAL, raised infinite Clamours, and Discontents among the People, which made the King resolve to summon a Parliament, in Hopes a good Understanding between them might contribute to a general Quier. But the late Illegal Ways of procuring Money, and the Ill Management of the Ministry, had raised such Discontent and Jealousies, that the Commons were backward to grant Supplies.

At this time, three Clergymen, of our French Tattivy's Principles, LAUD, SIBTHORP, and MANWARING, contributed not a little to inflame the Discontented Spirits of the Nation. Dr. Sibthorp, Vicar of Brackley, in an Affize Sermon at Northampton, as Dr. Manwaring at Whitehall, having asserted, That the King's Royal Word, and Command, in Imposing Loans and Taxes without Consent of Parliament, did oblige the Subjects Conscience upon Pain of Damnation: Sibthorp's Sermon, with a DEDICATION to the King, was sent to Abbot Archbishop of Canterbury to be licensed, which he refused; tho' earnestly press'd by the King, and gave his Reasons in Writing. Dr. Laud, lately translated from St. David's to Bath and Wells, and a Man of arbitrary Principles, conniv'd at the unwarrantable Methods of raising Money; answer'd Archbishop Abbot's Reasons, and with his own Hand licensed both Sibthorp's and Manwaring's Sermons; and so by thinking to assist the King's Necessities, procur'd him Abundance of Enemies, and, at last, Kindled a fatal CIVIL WAR, that cost him his own, and his Royal Master's Head; and ended in the total Subversion both of Church and State. A Tremendous Example, which forever should deter Clergymen from Meddling in Politicks, at least from Attempting to make their Court by Straining the Royal Prerogative, beyond the Legal Constitution.

2. But such is this French Declaimer's Ignorance of our Constitution, that in the same Harangue, wherein he Compliments the Throne with OUR ALL, he debases our CROWN, and consequently the Person that wears it, by making it purely Elective, like the Crown of Poland. He tells us (p. 1 and 2) That Mephiboseth was truly descended from King Saul, that his Birth was unquestionable; and, in short, That he had a Lawful and near Claim to the Crown David wore: And yet, (Pag. 10) He allows King GEORGE but the same Right to the Crown of this Realm, as David had to that of Israel, viz. The CHOICE of GOD loudly declared by the VOICE of EVENTS, and the Legal and indisputable CALL of the whole People, by the Ministry of their Representatives. As to the Choice of God declared by the

the Voice of Events, all *Successful Usurpers* claim and have that Title; and as for the *CALL* of the whole People, it amounts to no more than a *Parliamentary Title*, so that the putting King *GEORGE*, and King *David* upon the same Level, I take to be highly *Derogatory* and *Injurious* to His Sacred Majesty, who has an undoubted *HEREDITARY*, as well as *PARLIAMENTARY RIGHT* to the Crown, both as Great Grand-Son to King *James I.* and as lineally descended from *Maud*, Daughter of *Henry II.* King of *England*, who married to *HENRY the Lion*, Duke of *Bavaria* and *Saxony*, and whose Grand-Son *OTHO*, was created First Duke of *Brunswick* and *Lunenbourg*. 'Tis true these Two Titles were very Distant before the late happy *Revolution*; but they were so much approximated, by King *James's* Abdication, and by the subsequent setting aside and Incapacitating the *Papists* Branches of the Royal Family (in the same Manner, as, upon other Accounts the Right Line had been deviated from, several times, both before and since the Conquest) That upon the Death of the late Duke of *Glocester*, the most Excellent Princess *Sophia*, became the Next Protestant Heir Apparent, and as such was first Named in the Act for Settling and Limiting the Succession, after the Demise of King *William III.* and of the (then) Princess *Anne* of *Denmark*, and the Default of their Respective Issues: Which Act did not, in effect, confer upon the most Serene House of *Hanover* a new Title to the Crown, but only Declare, and Corroborate the *Hereditary Right* that was devolv'd upon Them, by the setting aside the Houses of *Savoy*, *Orleans*, and *Conde*, and Limiting the Succession to the Protestant Line. Now how far our *French* Tantivy has run himself into a *Premunire* by his Indiscreet Meddling with Things out of his Sphere, I leave the Lawyers to determine.

3. 'Tis comical to see how finely, how dextrously, our *Pulpit Juggler* plays with the Word *KING* ! Sometimes (pag. 15) it is the first Dignity of the State, and the Fountain of other Dignities. Anon, Kings are Down-right Tyrants, Enemies to Humankind, Lazy Drones, Crowned Slaves, Phantoms of Royalty, Kings in Masquerade, who

blindly give themselves up to the Passions of their Favourites, and place the most unworthy at the Head of all their Subjects. Then again, the Word KING, is restor'd to its primitive Splendor, and contains all the bright and noble Ideas, of Father of his Country, Protector of Religion, Uncorrupt Judge, Refuge of Opprest Innocence, &c. When I read this admirable *Legerdemain*, methinks I see Bays, in the Rehearsal, diverting his Audience with his two Kings of Brentford. But to do Monsieur Dubourdiu Justice, he must be allow'd to top it upon our *English* Dramatist, at least in his *Political Dance*: For he brings in the Favourites to figure with their Masters; and, accordingly, makes them sometimes Deliverers of their Country, Preservers of the State, Restorers of Publick Credit, Disinterested Sticklers for the Constitution; And at other times, they are Caesar's (p. 24) and their Country's Enemies, the Poisoners in chief of the Mind of the Sovereign, the principal Robbers, and the Prime Plagues of the State. Now as the Satyr and Panegrick are here so confusedly, and in such general Terms, blended and jumbled together, it might happen that a Person not well acquainted with the private Characters of Courtiers and Great Men, might easily be mistaken in the Application of the Praise and Scandal. To prevent this, Monsieur Dubourdiu very judiciously, and very artfully points out, the present Set of Ministers, whom, in an Extatick Apostrophe, he bespeaks in this manner (p. 19) Be attentive to our Voice, Ye generous, Magnanimous, and Disinterested Patriots, who now surround the Throne! We this Day proclaim your Elogy—Every where (p. 26) else Favourites attach themselves to Kings by a Magnet which draws into their Coffers, not the basest but the most precious Metals: But you are attach'd (p. 20) to the King's Person and Interest rather by his Virtues, than by his Favours; and only look (p. 25) on the Incomes of your Employments as the Reward of your Services to your Country, and of Your Inviolable Attachment, to the Person and Interests of your Sovereign? Nay, for fear any Body should be so Stupid, as not to know his Originals by his Portraits, he is so good-natured as to write their Names at the Top and Bottom of his Piece; And, so, in a marginal Note, in the last Page of his Declamation

tion, he roundly tells you, *He means the present Ministry, viz. MyL——T——and Mr. W—— who Suppress the Rebellion and defeated the late Conspiracy: And lest you should doubt it, He refers you to his Dedication, where he sets down the Names of those Two Great Men, at Length! Wretched and mistaken Sycophant! To think an Englishman, of superior Merit, can receive Praise offer'd in such a gross Manner; and from a Mouth polluted with the vilest Ribaldry and Scandal!*

4. Our *Declaimer*, is indeed, so candid (p. 20) as to admit, *That David's Sentence, whereby he bid Ziba, the Treacherous Servant, divide the Land, with his Master, whom he had betray'd, was, as it were, a Reward for his Treachery, and therefore, highly Unjust: Now, what does he do to acquit David? Why, truly, by means of his Pulpit Legerdemain, he lays the Injustice of the Sentence upon God himself, and tells us, David did not, on this occasion act as Judge and King, but rather as a Prophet, and an Interpreter of God's Will? Is not this a clever way of accounting for all manner of Iniquity, Injustice, and Rapine, that shall be perpetrated, either by Tyrants, or their Ministers and their Agents?*

5. Towards the End of his DECLAMATION, he inculcates his Grand Maxim, *That the Good of RELIGION ought to be purchased at the Expence of all Temporal Goods; and then recommends the Imitating the Example of Mephiboseth, who sacrificed to Religion all his Worldly Advantages and Possessions.* This, for ought I know, might have been sound Doctrine among the Hugonots of France, for I have read some where, *That one of their Queen Mother's used to say, She had a ready way to pacify them, and make 'em lay down Arms, which was, to give 'em their Bellies full of Preaching and Psalm Singing: But we English-Men, account it a most damnable, most execrable Heresy, to assert that Princes may invade our LIBERTIES and PROPERTIES, upon any Account whatsoever. We have shewn on many Occasions, That we do not yield to any Nation in Point of true Zeal for our Holy Religion; which we are ready to defend at the Hazard of our Lives and Fortunes*

Fortunes : But, in our Opinion, the First and chief Concern of Men, as they are Members of civil Society, is LIBERTY ; the Second, PROPERTY ; and the Third RELIGION. We own, indeed Religion to be a Man's principal Concern, with respect to his Well-being in another World, but this he may enjoy, even under some of the most Arbitrary and Tyrannical Governments, where his *Liberty* and *Property* must depend on the Caprice of the Sovereign. One of our Poets has taught us to beware of Priestlings, who would persuade us to *Sacrifice all for Religion* ;

Their Heaven they promise, but our Earth they covet.

And therefore I believe, that our *Tantivy's* Reflection upon *Mephiboseth's* Servant, (p. 22.) *That whatever Zeal he endeavour'd to shew, for the King, his Joy terminated in himself ;* may too justly be retorted upon himself, and that whatever Zeal he may pretend in Broaching Arbitrary Maxims, and in Slandering some Persons of the first Rank, his only Aim is thereby to prog for an *Offal* of the King's Bounty.

6. But he ought to remember the Maxim he has himself recommended (p. 27.) to a Sovereign, *viz. Carefully to avoid disgusting the Grandees of the State* : And therefore he cannot, without the greatest Impudence suppose, That so wise a King as his Majesty will countenance his Villainous Reflections on the Peers of his Realm ; or, indeed, the whole Peerage to be arraign'd, as they are, in a most insolent and flagrant manner, in the marginal Note, (page 28.) This Declaimer is angry, it seems, because our Peers do not Vote blindfold, like a Parliament of *Paris* : God forbid they should ! They are the Guardians of our Liberties and Properties, the Grand Council of the Sovereign, both in, and out of Parliament, and, as such, have the Privilege of freely Debating, Deliberating, and Advising, what, in their Consciences and Judgments, they think for the Good and Interest of his Majesty, and his Subjects ;

jects; which Privilege, I hope, They shall ever enjoy and maintain.

7. This Declaimer's Insolence and Folly, rises yet to a higher Pitch (p. 28, 29.) when he complains, *That many Subjects who love their King by Duty and Inclination, are yet calumniated and misrepresented, by False Pretenders to Quality and Education, and thereby are deprived of the Rewards their Labours and Services had merited.* This is a very heavy Charge upon the Government! If Mr, D—— means himself, 'tis a Thousand pities he should not be recompensed according to his Merits: But then, in such a Case, it would be a Question, whether he deserv'd a Pension, or the P——; For I know no Services he can claim, but his Bitter and saucy Invectives.

9. This Declaimer's Extravagance and Presumption are yet more glaringly conspicuous, in his Suggestion, (p. 30.) *That the King has a great Regard to the French Refugees, because, by their Inclination as well as by their Circumstances, they are his best, his most Loyal Subjects.* I don't in the least doubt the Loyalty and Affection of the French Refugees to his Majesty's Person and Government; But I would not have them be so vain as to imagine, that they outstrip, in either, the Generality of His Majesty's Natural Born Subjects; And I'm sure, the Throne would be in a very weak and tottering Condition, if it was only supported by *Foreigners*.

10. I shall conclude, with declaring, That by these just Animadversions on the *Slavish* Notions and Licitious Invectives of one French Man, I do not intend to reflect on the Bulk of the French Refugees: I profess a particular Esteem for many of them; And I readily acknowledge to their Praise, that their Officers and Soldiers have distinguish'd themselves by their Zeal and Courage in the Service of our Nation; That some of their Divines are an Ornament to our Church; That their Merchants have enlarged our Trade; Their Artificers vastly improved our Manufactures; and that all together, they are a great Addition to the Wealth and Strength of Great-Britain: And as, on the other hand, the Generality of them have a just Sense of
the

of the Kind and Generous Reception they found among us, and of the Blessings they enjoy, in common with us, in our *Free Government*, so I do not doubt but they are ashamed of, and detest, the Folly of a *Base Intermeddler* amongst them, and say with the Poet,

— *Pudet hæc Opprobria Nobis,
Et dici potuisse, Et non potuisse refelli.*

FINIS.



